

INTRODUCTION.

rally studied, "before such mutilated citations could be recognized, or verified, by those to whom the *Brdhmana* was presented. It is evident, also, that the great body of the Brahmanical ritual must have been sanctioned by established practice, before the *Brdhmana* could have been compiled; as its main object is the application of the detached tests of the *ISanhita* to the performance of the principal ceremonies and sacrifices of the Brahmins, enforcing their necessity and efficacy by texts and arguments, and illustrating their origin and consequences by traditional narratives and popular legends, the invention and currency of which must have been the work of time,—of a very long interval between the *Sanhita* in which little or nothing of the kind appears, and the *Brahmana*, in which such particulars abound. Again, we find in the *Brdhmana* the whole system of social organization developed, the distinction of caste fully established, and the *Brahmana* *Sshattriya*, *Vaisya*, and *S'udra* repeatedly named by their proper appellations, and discriminated by "their peculiar offices and relative stations, as in the code of MANU. A cursory inspec-

tion of the *S'atapatha Brdhmana*^ as far as published,
and of some of its sections in manuscript, shows it to be of a character similar to the *Aitareya* ; or it may be even, perhaps, of a later era : and we may venture to affirm, in opposition to the consentient assertions of Brahmanical scholars and critics, that neither of these works has the slightest claim to be regarded as the counterpart and contemporary of the *Sanhitd*, or as an integral part of the *Veda* ; understanding, by